1:Dobrizhoffer M-S (ca. 1760) 1822
814 Abipon 814

101 nation, and used a separate language. In the
619 last century, the Spaniards, whom they had gone out to slaughter, surprized them by the way, and almost destroyed them all. A few who survived the massacre, with the widows and children of the slain, joined the neighbouring Abipones, and both nations, by inter-marriages, coalesced into one; the old language of the Yaaucanigas falling into disuse. The Abi-
619 ponian tribes pursue the same manner of life, and their customs and language, with the exception of a few words, are alike. Wondrous
[648] unanimity, and a constant alliance in arms, reigned amongst them as long as they had to deal with the Spaniards, against whom, as against a mutual foe, they bear an innate hatred, and whose servitude they resist with united strength. But though bound by the ties of consanguinity and friendship, impatient of the
[578] smallest injury, they eagerly seize on any occasion of war, and frequently weaken each other with mutual slaughter.

●595 Like the other American savages, some of the
586 Abipones practise polygamy and divorce. Yet they are by no means numerous; the whole
161 nation consisting of no more than five thousand people. Intestine skirmishes, excursions against the enemy, the deadly contagion of the

1 [i.e., the Yaaucanigas, a group of Abipon. – Analyst]

1:Dobrizhoffer M-5 (ca. 1760) 1822
814 Abipon 814

576 which they all rise up together at one moment.
623 Each then courteously takes leave of the master of the house in these words, *Lahikyegarik:* now I am going from you; to which he replies, *La micheroà:* now you are going from me. The plebeian Indians say *Lahik*, now I am going. When at the door of the house, that is, at the place where they go out, for they have no doors, they turn to the master, and say, *Tamtaña*, I shall see you again, an expression commonly made use of in our country. They would think it quite contrary to the laws of good-breeding, were they to meet any one, and not ask him where he was going: so that the word *Miekauè?* or *Miekauchitè?* where are you going? resounds in the streets.

586 595 The men think polygamy and divorce allowable, from the example of their ancestors, and of other American nations; but very few of the Abipones indulge in this liberty. Repudiation is much more common than a plurality of wives. But very many are content with one wife during the whole of their lives. They think it both wicked and disgraceful to have any illicit connection with other women; so that adultery is almost unheard-of amongst them. Both boys and girls display a native hilarity in their countenances, yet you never see them in company, or talking together.

1:Dobrizhoffer M-5 (ca. 1760) 1822
S14 Abipon S14

648 along with many others. Of what death, or in what place Caëperlahachin died, I am still ignorant.

727 The liberty of wandering at will, the abundant supply of food and clothing, the multitude of horses, the power of being as idle and profligate as they chose, and the completest impunity, where neither law nor censure is to be apprehended, bind the Spanish captives to the Abipones with so sweet a chain, that they prefer their captivity to freedom, forgetful of their relations and their country, where they know that they must live in obedience to the laws, and labour daily, unless they choose to endure stripes and hunger. I have known captives of so bad a disposition that their masters were glad to get rid of them without ransom. In many of the captives you would look in vain for the least trace of a Christian, or even of a man. [595] Very few of the Abipones have many wives at a time, though they account polygamy lawful; the captives, seldom content with one, marry as many Spanish or Indian captives as they can. 582 For the Abiponian women scorn to marry either Spaniards, or Indians of any other nation, unless, by the splendour of their achievements, namely, slaughters and rapine, [565] they be reputed Abipones in nobility. The men too, accounting themselves

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

CHAPTER XIX.

OF THE MARRIAGE OF THE ABIPONES.

[171] 595 We know that a plurality of wives, or the repudiation of them, was familiar to the Hebrews and other nations, and that it is tolerated even now amongst the Mahometans and Chinese. The Greeks and Romans did not universally, nor at all times object to it. What wonder then that the custom of polygamy and divorce should be common to many savages of America, since it is upheld by the practice of the ancients? You should not however imagine that the whole nation of the Abipones follow after the steps of the other nations in that respect. The major [586] part are contented with one and the same wife, though I cannot deny that divorce is as frequent amongst them as the changing of the dress in Europe; yet I have known many who kept the same wife all their lives. But if any Abipon marries several women, he settles them in separate hordes, many leagues distant from one another, and visits first one, then the other, at intervals of a year. If he keeps many in the same house, which is very seldom the case, endless quarrels, blows, and battles, are sure to

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

ensue, about the prerogative of governing the family, and the favour of their husband. *Nejetenta*, as I said before, is a word appropriated to express a contest between two wives about their husband; any other sort of fight is called *Roétakitápegeta*.

Let us now speak of the reason that occasions divorce. It is very common amongst them to reject wives to whom they have formerly united themselves, at their own pleasure, and with impunity, so that divines have very properly doubted the reality of the marriage of savages, as it seems to want the perpetuity of the nuptial tie. If their wives displease them, it is sufficient; they are ordered to decamp. No farther cause or objection is sought for; the will of the husband, who dislikes his wife, stands in the place of reason. Should the husband cast his eyes upon any handsomer woman, the old wife must remove merely on this account, her fading form or advanced age being her only accusers, though she may be universally commended for conjugal fidelity, regularity of conduct, diligent obedience, and the children she has born. None of the men of most authority have either the right or the inclination to defend the divorced, or control the divorcer. But, appointing a drinking-party, wherein the memory of